CHRIST,
THE EFFECT:
NOT
The CAUSE of the Love of GOD.

OR,

An Answer to this Question.

VIZ.

Whether Christ in his coming did purchase Life, and Salvation for All, or onely for the Elect?

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CHRIST, the Effect: NOT The Cauſe, of the Love of GOD.

Deareſt Friend,

FRom the apprehenſion of ſome trouble that is abroad, amongſt Chriſtians; about that which they call the Generall point; it conſtraineth me to propound this queſtion to you; which queſtion was propounded to me, and for the preſent is dark to me.

The Queſtion is, Did Chriſt in his comming, purchaſe Life, and Salvation for All; or, onely for the Elect? Queſt.

To that I *Anſwer*, Chriſt did not by his death *purchaſe Life, and Salva-* Anſw.

tion for All; no, nor *for the Elect*: For it was not the end of God, in the comming of Christ, to purchase
Ioh. 3.16. Love, and Life; but Christ himself
17. was purchased by love, that he might
1 Ioh. 4.9. make out love, and purchase us to
10 love; For Christ came not to *recon-*
2 Cor. 5. *cile* God to man, but man to God.
19 But to give you a further *Answer* to your *Question*, according to the nature of your *Question*: You are to consider Life, and Salvation, under a threefold consideration.

First, In Ordination for us.

Secondly, in declaration to us.

Thirdly, In enjoyment, by revelation in us.

For the first, Ordination of Life, and Salvation for us, is the work of God as a Father.

Secondly, The Declarations of Life to us, is the work of God as a Sonne; or in the Sonne.

Thirdly, The Revelation of this Life in us, which was by Christ presented to us, is the work of the Spirit.

First,

Firſt, of the firſt; Ordination of Life for us, is the work of the Father, and was with God, when there was nothing but a God; and was not cauſed by Chriſt: But from the ſame fountain from which one ſpringeth; the other is produced: This *Ordination* of Life, and Salvation, had ſuch a reference to *Election*, that it was folded up in the limits of it: And when man fell, though there was an alteration in the creature, yet there was no alteration in God; But *the counſel, and purpoſe of God ſtand firm, and his love unchangeable*: and although the *Elect* may be ſaid to fall from loving God, yet they did not fall from the love of God; but they (with others) by ſinne, fell in, and under ſinne, ſo that they were under the law of ſinne, and death; by reaſon of which they could not eye God, nor act to God; but they became enemies to him, though God was never an enemy to them, but onely in their apprehenſion. All this while the *Ordination* of life by God,

Mala. 3. 6. Pſal. 33. 11 Pro. 19. 21 Eſa. 46. 10

Rom. 5. 17 18.

Rom. 5. 10

was as unchangeable as God. But ſo much of the firſt thing, the *Ordination* of Life, and Salvation; which is the work of God, as a Father.

Secondly, we are to conſider Life, and Salvation, in Declaration; which is the work of Jeſus Chriſt; who is, and was conſidered *The Word of God.* A Word, is the declaration of the miſtery of the minde: and ſo Chriſt, the Sonne of God, came from the boſome of God, to declare; and make out what Life, and Love there was in God, before there was a world: But this Chriſt could not do (to ſpeak after the manner of men) but he muſt, and was *made under the Law*; and did ſuffer the juſtice and power of the Law; which in Scripture is called *the wrath of God*; and ſo is ſaid *to bear our ſinnes and iniquities*; and this he did to remove the dark cloud that lay upon us; and not onely ſo, but to bring forth Life and Love to the view of the Sonnes of men: That as before they were under death, ſo now they might be under the diſ-

1 Ioh. 1. 2.
Rom. 3. 25 26.
2 Tim. 1. 9. 10.
Gall. 4. 4.
Eſa. 53. 1. 6.
Gal. 3. 13.
Rom. 5. 18
Mar. 16. 15.

coveries

coveries of Life: And they that have not power from it, to receive it, but do reject it; ſhall be condemned by it: Nay, *it is condemnation it ſelf.* Ioh. 3. 36. Ioh. 3. 18.

But in that conſider theſe things:

Firſt, though Chriſt doth hold forth Love, and Life; yet he did not *purchaſe* it, but was *purchaſed* by it.

Secondly, We are not to hold forth this Life, and Love in reference to *Election*, or *Reprobation*, for thoſe things are not to bee preached: Or the Goſpell is not ſo to be preached, in preaching to the world. But the Goſpell is to be held forth to men, without any reference to Reprobation, or Election; *To All men*; that ſo they that have not power from it, to believe in it, (as I ſaid before) but do oppoſe it; they are condemned by it. Mark. 16. 15.

But for the better underſtanding of that, conſider theſe things.

Firſt, That men are not condemned for not exerciſing of a power of Life, in receiving of Chriſt; but for a diſ-

position, of rejecting Christ, which disposition, or state is not only a cause,
Ioh. 3.18. but condemnation it self; Therefore the Scripture doth not onely say, *That they which believe not shall be condemned; But they are condemned already.*

Secondly, consider Christ as a *Way*
Revel.22. 17. *of Life*; and so he is to be held out not onely to Some, but to All; and there is nothing in him, which is a ground to keep any man from him.

Thirdly, Though the act of Christs comming to declare Life, was not onely to Some, but to All, that All may be under Life: Yet the end of God in this act: which was the Purchasing of spirits into Life, and
Isa. 8. 14. 15. into Love: This was, and is to Some,
Luk. 2. 34. and not to All. For Christ was Ordained, as well for the fall, as the rise of many: But that is the effect of the Gospell, and not the essentiall part of the Gospel, which is to be preached to the world. And so much for Life, and Salvation in Declaration, which is the proper work of the Sonne.

Thirdly, you are to consider Life, and

and Salvation in Poſſeſſion, and Injoyment, which is produced by Revelation of that in us, which was by Chriſt preſented to us: And this is the work of the Spirit. And though it be through the diſcoveries of Life by the Sonne, yet it hath a direct dependance upon the Ordination of Life by the Father; and hath ſuch a reference to Election, that as the other, ſo this is conſidered within the limits of Election it ſelf; and this is a priviledge not to All, but to Some.

Now (in the firſt place) if men preach Life, in the Ordination of Life, they muſt needs preach Election, and Reprobation, which is not that Doctrine that CHRIST ſent out his Diſciples to preach to the world. Mar 16. 15.

But (in the ſecond place) The Diſciples, and ſo all the Miniſters of Chriſt, are to preach the Goſpel, which is Life through the death of Chriſt: and this is a Doctrin to be preached to the world, and concerns Some, as well as All, and All as well as Some; and it is Iſ. 55. 1. 2.

to

Joh. 7. 37. to be preached without any condition, or limitation: It is so farre from being preached upon condition, that it is not onely matter to present glorious *Objects* to Faith, but it is to be preached to beget Faith: And so men are to preach Life, as Life is held out to us; and not as it is in the Ordination of God for us.

But (in the third place) if men preach Life, and Salvation as *Revealed in us*, and *injoyed by us*; they cannot preach it as the portion of the world; But as the priviledge of the Saints: For though it be the worlds portion, being under Life, to have Life *presented to them*; yet it is alone the portion of the Saints, to be in Life, and to have Life *Revealed in them*.

Gal. 1. 16. Gal. 2. 20.

And so I have, according to my light, given you an *Answer* to your *Question*: Wherein you may see, that although Christ doth bring forth Love, and Life, to be *presented to All*; yet he did not *purchase* Life for *all*, nor for *same*.

But

But (dear Friend) to summe up all in one word: My desire is, That you, and I, may so eye this *Truth* in God, that we may see this *Truth*, and *Salvation* to be one with God, nay very *God*; and so you will see the *Ordination of Life*, and the *Way of Life*, and *Life it self* to be one, in him that is one. 1 Ioh. 5. 20 Ioh. 14. 6.

But I say no more of this, nor in *Answer* to your *Question*.

Querie.

Dear Friend, *My desire is, for the better understanding of your Answer to this Question, that you would be pleased to give me an Answer to these two things: First, What your meaning is by Christ? Or, What Christ is? And secondly, Answer some places of Scripture, that seem to crosse what you have said.*

First, What your meaning is by Christ? Or, what Christ is?

Answ. I *Answer*, The word Christ signifieth *Annointed*; Now if you consider Christ, as a Christ, you must consider

consider what the Christ-hood of Christ is: For Christ, is not Christ as He is a man barely, nor as He is God meerly: But the Christ-hood of Christ, lyeth in the conjunction of the Humanity and Divinity; therein lyeth the Christ-hood of Christ: And that is that *Unction*, *Anointing*, and *Spirit*, which was typified by the Oyntment which was powred on the head of *Aaron*, which did run down to the skirts of his Garment: This Unction or Christ-hood of Christ, is the streamings forth of that glory, which is essentially in GOD: And so the Deitie is the Fountain, or the Well-head, and so God is said to be the head of Christ: And this Unction, or Christ-hood of Christ, is the streamings forth, or the out-goings of the Authoritie of the Deitie, and was the way of it selfe, to assume flesh to it selfe, as a way to make out the mistery of its owne glory: And so that which was before time comprehended in it, is put forth in time as the

1 Cor. 11. 3.

Light

Light, and Life apprehending of it: And so the Saints are said to *Receive an Unction from the Holy One*; Which Unction is one with the Christ-hood of Christ. But I shall say no more to that, but onely this: That at the returnes, of the out-goings of the Authority, and glory of the Deitie, then God shall become all, in all; and all that is one with him, shall for ever live with him, and injoy him. 1 Joh. 2. 20.

In the next place, I desire you would answer some places of Scripture: which seeme to crosse what you have said: The first scripture is Act. 20. *The latter part of the* 28. *verse. Feed the Church of God which he hath purchased with his own blood* Queries.

I Answer, This doth no way crosse what I have said, For though he saith, *God purchased his Church*, yet

yet he doth not say, The love of God was *purchased to his Church*: It is true, They are *purchased* from sinne, to God: from death, to Life: In a word, They are *purchased* from a state of darkenesse, to a state of light: But Love, and Life, considered in God, was not *purchased* by Christ, but was alone that which did *purchase* Christ.

Querie: *Secondly, There is another Scripture in* Ephes. 1.14. *Where the Apostle speaketh of the Redemption of the purchased possession. That which I will propound to you from thence, are these two things; First, what the possession is? Secondly, why it is called a Purchased Possession?*

Quest. 1 To both these I *Answer*, First, *What the Possession is.*

Answ. 1. I apprehend it to be the Lord Jesus Christ.

And

And for the ſecond, *How he may be ſaid to be a purchaſed poſſeſſion?* *Queſt. 2.*

My Anſwer is, He is ſaid to be ſo, in that he was by the love of God, *purchaſed* and produced: So that he is not a *purchaſed poſſeſſion*, in that he did *purchaſe* God; But in that he was *purchaſed* by God, to be the way of God, to reſtore, and recover thoſe from death, to life, who by the firſt *Adam* were involved in death. *Anſw.*

But I ſhall give you a ſecond *Anſwer* to this *Queſtion*. *Firſt, What the Poſſeſſion is?* *Anſw. 2.*

By *Poſſeſſion*, We may underſtand it to be a ſtate of Life, and Light, that all the Saints who are taken out of darkneſſe, are ſtated in, and poſſeſſed with; and under ſome conſiderations, Chriſt may be ſaid to purchaſe it: conſidering it as clouded by ſinne, and by the Law, that it could not be apprehended, nor injoyed by us, till ſuch a ranſome was paid for ſinne, to the Law, which the Law required: And Jeſus Chriſt was purchaſed by God the Fathers love, to ſatisfie a

Law,

Law: that he might make out Love, and by making out of Love, might purchase all Saints into Love, and Life. And according to this exposition, we may understand that Scripture, Heb. 9. 12.

But in all this consider, That Christ did not pay a ransome to Love, and so purchased it: But he being purchased by Love, was made able in the strength of that love, to pay a ransome to a Law. And so this doth no way crosse, What before I said, in these words, *That Christ did not purchase Love, and Life; But was purchased by Love, to make out Love, which is our Life.*

But to close up all in one word, Let me tell you this: That the Lord Christ, Or, *God manifested in the flesh, is a great misterie*; and no soul can truly apprehend him, till he is possessed with him: For we can never truly apprehend Christ without, till Divinitie and Christ be preached within: But I shall say no more in Antwer to that Scripture.

1 Tim. 3. 16.
Math. 11. 27
1 Joh. 2 20
1 Joh. 5. 20

The

The third scripture is Eph. 1. 4. *(with many other places suitable to it) Where we are said to be Elected or Chosen before the foundation of the world in Christ: which seemeth to crosse what formerly you have said in the first thing you spake of, about the Ordination of life, which you said was the work of the Father; and not Caused by Christ. And yet we are in this scripture (and others) said to be Chosen, or Elected in Christ.* Querie.

To that I answer, If you consider Christ one with God, so as to bee very God; So he was the fountaine, and Cause of all good; But if you consider Christ God man; or God manifested in the flesh, So the acts that flowed from the Deitie, in the Humanitie, those acts was not the cause of love, Answ.

but the way to make out love, so as to purchase those that before were Elected to love.

But to give you a more full Answer to it, We may be said to be *Elected in Christ* properly, and truly
Esa. 42.1. thus: In that he was the *only Elect of God*, and that *publike person Elected*: And properly, and truly we may say none is Elected but him, and all that are Elected, are Elected in the Election of him: And therefore this doth nothing crosse what I have said: For when I said, that *Christ did not Cause the Love of God*, my intention was, that the coming of Christ, and acts by him, done in the flesh, was no Cause of the love of God, but was Caused by the love of God, as the Onely way to make out it selfe.

Now Deare Friend, Though God may be said to love us in Christ, considering Christ in the excellency of himselfe, Yet if you consider Christ, in the acts done in the flesh, God did not love us for those acts, but his love was held out in these acts: For the same

same love that produceth Life in me by Christ, and laid up life in himself for me before time: and in time was made out by the coming of Christ, the same Love was the Cause of Christs coming, and the Life of all Christs actings. But I say no more, but the Lord help us rightly to understand truth in it Selfe.

John. 3. 16.

God so loved the world, that he gave his only begotten Sonne: that whosoever believeth in him, should not perish, but have everlasting life.

Rom. 5. 8.

God commendeth his love towards us, in that while we were yet sinners, Christ dyed for us.

1 John 4. 9. 10.

In this was manifested the love of God towards us, because that God sent his only begotten Son, into the world that we might live through him.

Herein is love, not that we loved God, but that he loved us, and sent his Son to bee the propitiation for our sins.

FINIS.